

WORONI

Newspaper of the A.N.U. Student's Association.

Monday 29 February 72.

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REORIENTATE

One point that emerged from the Teach In on Tertiary Education held in January this year was that students who had completed their secondary education were not lacking in orientation. Indeed it was clear that one could expect most matriculants who were successful in gaining entry to tertiary institutions to personify the endowment of her or his formal education. To use the words of a secondary student who spoke at the Teach In, this legacy was "a passive acceptance of trained animal status".

It seems foolish then, or more accurately redundant, to welcome new students from secondary schools to the ANU with an "orientation" scenario — especially when this university tolerates, and in many cases subscribes, to the perpetuation of such a secondary school ethic.

On other counts the notion of an "orientation" program seems inappropriate. This unsuitability becomes evident if one looks at the preambles in past Orientation programs — "For goodness sake, don't be shy", "After all this is your week", "As freshers, it is the only one you get", etc. Past Orientation Weeks have placed inordinate emphasis on distinguishing a group of students by a relatively unimportant characteristic — i.e. their newness, at the expense of focusing the attention on more important criteria (within the context of an academic institution) for distinguishing people — i.e. ability for abstract or critical thinking, ability to argue or seek out evidence, imagination, sense of perspective, etc.

The intention of past programs seems to have been to encourage new students to "get into orientation", "be involved", "go to it", so that before long they won't be new and will begin to feel just as they did at the end of secondary school. Irony of course lay more in the rampant unreality of past programs. It wasn't the action-packed mind-bending introduction that tarnished new students but rather the thirty-odd weeks that followed. In all probability the orientation week experience was the closest most students were ever likely to get toward realising the capable passion of a stimulated mind.

If the commencement of this academic year is seen in retrospect as an equally unreal manifestation in terms of an introduction to the ANU it will be because a conscious effort to overcome this aspect has failed. An effort not directed to the easier alternative, i.e. making the program more dull, but rather attempting to initiate a continuing process in which standards desirable in a university are met throughout the year.

This year should begin with all members of the university (on the occasion of people arriving and leaving) taking time out to look at the processes — academic and otherwise — in which they are involved at the ANU



INTRODUCTORY SEMINARS

A series of seminars covering all units, divided into eleven fields, which will place emphasis on philosophical appraisal and an analysis of academic methodology in that field. Each Seminar will consist of a panel of 4-5 speakers, to stir up questioning and discussion which will follow.

Monday 28. 4.00pm.
Anthropological Sciences: (Linguistics, Sociology, Pre-history)
Law:
Political Science:

H/A. Tank
Law L/T
Copland L/T

Tuesday 29. 4.00pm.
Biological Sciences: (Zoology, Forestry, Botany, Biochemistry)
Economics
History and Civilization: (All histories and Asian Civilization)

Chem.L/T
Copland.L/T
H/A. Tank

Wednesday 1. 4.00
Asian Languages
English
Physical Sciences: (Physics, Chemistry, Geology, Theoretical Physics)
Geography:
Psychology:

H/A. Tank
Copland.L/T
Chem.L/T
H/A. Room 1.
Physics.L/T

Thursday 2. 4.00
European Languages:
Philosophy
Quantitative Sciences: (Applied and pure maths. Statistics, Computer Science)

H/A. Tank
Copland. L/T

Chem. L/T

Friday 3. 4.00
Teaching and Assessment

Copland.L/T



HANGING SPACE

"PEOPLE ARE willing to accept the accusations against me because they themselves are ridden by feelings of guilt over sex, and I am a convenient whipping boy." "I did not set out to become a martyr, but the plain fact is that I'm lying for everybody else's sins."

— Ralph Ginzburg, U.S. Publisher, on receiving a three year sentence after conviction of violating Federal Statutes in regard to mailing obscene material.

WHERE DO the universities lie? According to Spiro Agnew, "What has disturbed me, is that while our present system of education does teach our young people to think — even to care — it is not adequately preparing the majority of them to earn a living commensurate with their desires, interests, their talents or the nation's needs." Just a little at odds with the current belief that the universities are far too vocationally oriented.

THE JOYS of bureaucracy. Among other things, the working party on car parking has suggested that "a very few assured (parking) places be allowed: (eg for the Vice Chancellor and for the disabled) probably at the normal 'hunting licence' rate."

WHO DROPPED the population bomb? The number of pregnancies on campus last year was treble the average for 1969-70. Where does the responsibility lie?

WHERE IN HELL is Ian Green?

DUMB COP of the month. During a recent assault trial arising out of the Springbok demonstration, an A.C.T. cop emphasised strongly the violence of the defendant's efforts in resisting arrest. The court was treated to a vivid description of flailing arms, kicking legs and unseemly language — standard stuff for demos. Cross examination revealed that in the witness's opinion, the defendant had suffered from no obvious physical impediment. Score one for the efficiency of the average Australian fed — the court was subsequently informed that the defendant had at the time suffered from a broken leg which was firmly encased in nice heavy plaster.

IN THE WAKE of the Sunbury Pop Festival: A two month gaol sentence for a 28 year old Melbourne Salesman who "wilfully and obscenely exposed himself" during the event. A far cry from — dare we say it — Woodstock.

HELP INCREASE the number of student concessions available by supporting those firms which do offer such concessions. Preferential dealing with these firms exerts pressure on others to offer similar deals.

ALBERT EINSTEIN on our beloved university system:

"One had to cram all this stuff into one's mind, whether one liked it or not. This coercion had such a deterring effect that, after I had passed the final examination, I found the consideration of any scientific problems distasteful to me for an entire year. . . It is in fact nothing short of a miracle that the modern methods of instruction have not entirely strangled the holy curiosity of inquiry; for this delicate little plant, aside from stimulation, stands mainly in need of freedom; without this it goes to wrack and ruin without fail. It is a very grave mistake to think that the enjoyment of seeing and searching can be promoted by means of coercion and a sense of duty. To the contrary, I believe that it would be possible to rob even a healthy beast of prey of its voraciousness, if it were possible, with the aid of a whip, to force the beast to devour continuously, even when not hungry — especially if the food, handed out under such coercion, were to be selected accordingly".

Returns to Canberra for special Orientation Season after a disastrous country tour. **BANNED IN WAGGA** — TITLE CONSIDERED OBSCENE IN GOULBOURN — CLOSED BY POWER STRIKE IN WODONGA, with that sort of background you'd better rush to see it at Childers St before the Hall blows up. Would you listen to what the critics say — "will bite into the funny bone of any audience and bang on like a bulldog till the last line..." "This brilliant creation will haunt you at pubs and parties long after the curtain has fallen..." and in the U.S. "quite elegantly comic". "Buzo's linked to Ionesco and Pinter by an intuitive kinship of mind, spirit and talent... rarely has black comedy been more lavish in its laughter." Childers St Theatre, Feb 28, 7.30 and Feb 29, March 2,3,4 at 8.15. Students \$1. Bookings Union Shop.

rooted

A play by Australian, Alex Buzo; Produced by Australian Theatre Workshop.



The local and The third world

The perception formed by most locals about overseas students is that of the problematic Asian student: their inability to cope with the cultural shock and the conspicuous cliques that they form. Seldom is the thought given to the non-Asian (or more appropriately; non-Third World) overseas student as being problematic. This phenomenon can only be explained in terms of the higher degree of integration and blending achieved by non-Third World foreign students.

To say that the Third-World student has more problems (social) than other students is contentious; fallacious even. The tendency is to forget that the Third World student has his own particular values from which any deviation would be anathema — of course one does not discount

the more "progressive" ones. It is from these "progressives" that the average local relates and compares the general level of contentment amongst Third World students. One also tends to forget that the majority of Third World students are here, first and foremost, to collect their "bread-tickets", invariably the social aspect of their stay is secondary; i.e. if "social" is equated with the Australian concept of the word. Thus, the existence of national sectarian organizations amongst these Third World students. It is not so much the inadequacy of the local social scene, rather the transplanted ones are much more conducive and familiar.

Hitherto, Third World type sectarian national organizations have unconsciously tended to follow

(not necessarily unfortunately) line of providing conduciveness and familiarity. Theoretically at least, the ideal thing is to attain a balanced integrated organization and partial destruction of the transplanted social image: but this remains merely in terms of polemics amongst Third World student protagonists. It is still very much a question as to the attainment of the nexus between the home and the new society.

The majority of locals have the tendency to criticise (comment?) on the seemingly aloofness of Third World students. There is no aloofness, it is only a matter of variations amongst people, otherwise known as cultural diversity. The only thing about this variation is that it has been labelled "unique"; and as it were everybody wants a part of it. This reduces the Third World student to the level of something peculiar — a gnome perhaps! — and this is the disgusting part of the whole thing. Irrespective of one's retrogressive or progressive tendencies it is generally agreed that cultural diversity is a desirable thing, but when labels start appearing the whole purpose is defeated. Locals hope to get a cut of this phantom uniqueness through mechanical means. There is hardly any need to harp on the failures encountered; but the unfortunate thing is that the "problematic Asian" concept creeps in. Cultural diversity or social variations (call it what you will) is not handed over the counter with a price attached; if you want a part of this so-called uniqueness, drop your artificialities and the only price you will ever pay is some personal involvement.

There is no particular need for Third World students to want to make themselves understood by their local contemporaries. However, since part of the Third World is here it is only to the advantage of locals to make the moves; and in most cases such moves are favourably received.

Note: This article was not included because of literary merit. —Ed.



turn on with snibbo
and Horizon. Monday 28. 9.00 - 1.00, Union.



Doctor in the house

When a patient is unwilling to disclose his symptoms, it is difficult for the doctor to diagnose the complaint, let alone suggest a cure.

And so it is with the Union.

The symptoms of ill-health have again become evident, though it is difficult, because of the very nature of the Union, to envisage them in their entirety. Perhaps the most obvious manifestation of this is yet another annual increase in Union prices.

In characteristic, if not very subtle fashion, the prices in the milk-bar and the refectory were again increased at the beginning of February — a time, hopes the Union, when there are fewer students on campus to complain of the increases. But the Union will have to more than hope if

they believe that students will ignore price jumps of up to 35%.

Especially is this so when it becomes evident that the claim by Gene de Toth, secretary to the Union, that the Union Board "tries to ensure that a reasonable meal is always available at below city prices", is no more than a farce. It is strange that prices have increased on an average of 20% because of "increasingly severe cost pressures", etc. etc. when no such similar increases have appeared necessary in the rest of Canberra.

The hospital canteen and those controlled by the public service on a non-profit basis (supposedly the basis of Union activities) now provide meals at lower prices than the Union. But more fundamentally, there is the possibility that the Union is not

organised on a non-profit basis at all. Is it true that some income is being put aside for the new Union, effectively transferring the money spent by present Union members into future facilities that these students may never use? If this is so the Union cannot be considered as a non-profit organisation. This is in direct contradiction to Mr de Toth's own statement that "Only direct costs (material costs, labour, etc.) are paid for by price income".

But the sickness extends further than just the magnitude of price increases. The philosophy of pricing throughout the Union should be analysed. Should, in fact, some areas (e.g. the bar, the milk-bar, the Union shop) charge prices so as to make a profit, and thus subsidise the loss areas (e.g. the Refectory)?

Certainly not, because the Refectory should not make a loss. The present state of affairs has resulted from a policy of providing uneconomically small numbers of supposedly high quality meals. If a smaller variety of basic meals was available, the increased student support and reduced number of staff required would allow lower prices. Why cannot spaghetti bolognese be sold for 25c as it is at La Trobe University? In fact, some Union staff members believe that such a policy should be implemented. Why isn't it?

The answer probably lies in a disease that is more serious than the obvious symptoms would lead us to believe. The diagnosis is difficult. We really do need a doctor.

David Spratt

Blacks take over conference

National Abschol Director, Bryan Havenhand, was asked to resign at the Action Conference on Racism and Education held in Brisbane over the Australia Day long weekend.

Bryan's talk on the Saturday sparked off a demand by the blacks that all white leaders of Aborigine oriented organisations be replaced by black leaders immediately suitable ones become available. It was pointed out by Bruce McGuinness that in 15 years of white lead organisations they had not produced one black leader. Despite white paternalism there are certainly many articulate blacks capable of such leadership now. The racism of white paternalism was as damned as the racism of the white establishment.

The conference had commenced on Friday evening with an introduction by Dr. Neal Eddington. Following lively response from a number of blacks in the audience a motion was passed throwing out the existing agenda and vesting responsibility for restructuring the conference in the hands of the blacks. This was the first of many occasions when the bla-

cks demonstrated their strong and united resolve for black self-determination—black power. The black caucus retained the basic agenda but curtailed each speaker's time and stipulated that the speakers relate directly to the black audience, giving positive action proposals.

On Saturday morning Colin Tatz proposed ways in which aborigines could fight discrimination through legal channels. There was considerable scepticism from blacks who claimed to have been victims of police intimidation. This became a dominant theme in the conference "Get the pigs off our backs!" (Dennis Walker).

By the Sunday and Monday a large communication gap became apparent. Several white academics gave on occasion quite searching analyses of racism, but often followed by half-baked Marxists, were strongly criticised by the blacks who accused them of stuffing irrelevant white ideologies down their throats. Paul Coe gave the bitterest of such criticisms. "The Aborigines are the most criticised race on earth, the most vicious animal to have walked this earth is the white, the Anglo-

Saxon white."

Tuesday was devoted to working out action proposals which had been discussed in action groups during the previous two days.

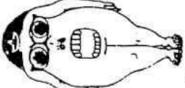
The Canberra delegation had its complacency totally upset. It was obvious that the whites, and especially we in Canberra, had

little or no concept of the nature and diversity of the problem facing Aborigines. The number of forceful and articulate blacks was a pleasant surprise. The blacks made it obvious that the only role that whites can play is that of technical assistants. The black movement will be led by blacks. Black power is here to stay.

"If I had the power to organize higher education as I should wish it to be, I should seek to substitute for the old orthodox religions which appeal to few among the young, and those as a rule the least intelligent and the most obscurantist something which is perhaps hardly to be called religion, since it is merely a focusing of attention upon well-ascertained facts. I should seek to make young people vividly aware of the past, vividly realizing that the future of man will in all likelihood be immeasurably longer than his past, profoundly conscious of the minuteness of the planet upon which we live and of the fact that life on this planet is only a temporary incident; and at the same time with these facts which tend to emphasize the insignificance of the individual I should present quite another set of facts designed to impress upon the mind of the young the greatness of which the individual is capable, and the knowledge that throughout all the depths of stellar space nothing of equal value is known to us. Spinoza long ago wrote of human bondage and human freedom; his form and his language make his thought difficult of access to all but students of philosophy, but the essence of what I wish to convey differs little from what he has said.

Bertrand Russell

turn on again with
co.-caine



Friday, 3rd. 9.00 - 1.00, Union.



bathroom
before
bedroom

Is gay liberation relevant?

Australia is just seeing the beginnings of Gay Liberation which has made so much progress in the U.K. and America. Gay Liberation is an attempt by gay men and women to free ourselves as individuals from our own hang-ups and to bring to an end the direct oppression from our society, the beatings, the police harassment and imprisonment, and the job discrimination.

Gay Liberation challenges not only traditional sex roles, where it is linked with Women's Lib, but together with other liberation movements of students, radicals, hippies and blacks, it refuses to accept the traditional standards of establishment capitalism.

Gay shows the way. In some ways we are already more advanced than straight people. We are already outside the family and we have already, in part at least, rejected the 'masculine' or 'feminine' roles society has designed for us. Gay men don't need to oppress women in order to fulfil their own psycho-sexual needs and gay women don't have to relate sexually to the male oppressor, so that at this moment in time, the freest and most equal relationships are most likely to be between homosexuals. But because the sexist culture has oppressed us and distorted our lives too, this is not always achieved. In our mistaken, placating efforts to be accepted and tolerated, we've too often submitted to the pressures to conform to the straight-jacket of society's rules and hang-ups about sex. Particularly oppressive aspects of gay society are the Youth Cult, Butch and Femme role-playing and Compulsive Monogamy.

The oppression of gay people starts in the most basic unit of society, the family, consisting of the man in charge, a slave as his wife, and their children on whom they force themselves as the ideal models. The very form of the family works against homosexuality.

At some point all gay people have found it difficult to cope with having the restricting images of man or woman pushed on them by their parents. It may have been from very early on, when the pressures to play with the 'right' toys, and thus prove boyishness or girlishness, drove against the child's inclinations. But for all of us this is certainly a problem by the time of adolescence, when we are expected to prove ourselves socially to our parents as members of the right sex (to bring home a boy/girl friend) and to start being a 'real' (oppressed) young woman. The tensions can be very destructive.

The fact that gay people notice they are different from other men and women in the family situation, causes them to feel ashamed, guilty and failures. How many of us have been thrown out of home? How many of us have been pressured into marriage, sent to psychiatrists frightened into sexual inertia, ostracised, banned, emot-

ionally destroyed — all by our parents?

Formal religious education is still part of everyone's schooling, and our whole legal structure is supposedly based on Christianity, whose archaic and irrational teachings support the family and marriage as the only permitted condition for sex. Gay people have been attacked as abominable and sinful since the beginnings of both Judaism and Christianity, and even if today the Church is playing down these strictures on homosexuality, its new ideology is that gay people are pathetic objects for sympathy.

Gay Liberation, like Women's Lib., is concerned with making sex a means of creative expression and communication between people. Sex is often directly aggressive and attempts to de-personalise people, eg. the "male chauvinist" who assumes that women play subordinate roles and are less human than himself. Learning how to be open and good with each other sexually is part of our liberation.

Loving each other is a good thing, not an unfortunate thing. Homosexuality is not just a makeshift in the absence of the opposite sex; it is not just hatred and rejection of the opposite sex; it is not just genetic; it is not just the result of broken homes; homosexuality is the capacity to love someone of the same sex.

Oppression by straight society begins with growing up feeling alone and singled out as "queer" by parents, friends and teachers for non-conformist behaviour. The press, radio, television and advertising are used as reinforcements against us, and make possible the control of people's thoughts on an unprecedented scale. Entering everyone's home, affecting everyone's life, the media controllers, all representatives of the rich, male-controlled world, can exaggerate or suppress whatever information suits them. Under different circumstances, the media might not be the weapon of a small minority. The present controllers are therefore dedicated defenders of things as they stand. Accordingly, the images of people which they transmit in their pictures and words do not subvert, but support soc-

ety's image of 'normal' man and woman. It follows that we are characterised as scandalous, obscene perverses; as rampant, wild sex-monsters; as pathetic, doomed and compulsive degenerates; while the truth is blanketed under a conspiracy of silence.

The ultimate success of all forms of oppression is our self-oppression. Self-oppression is achieved when the gay person has adopted and internalised straight people's definition of what is good and bad. Self-oppression is saying: 'When you come down to it, we are abnormal'. Or doing what you most need and want to do, but with a sense of shame and loathing, or in a state of disassociation, pretending it isn't happening; 'cruising' not because you enjoy it, but because you're afraid of anything less anonymous. Self-oppression is saying: 'I accept what I am', and meaning: 'I accept that what I am is second-best and rather pathetic'. Self-oppression is any other kind of apology: 'We've been living together for years and all our married friends know about us and think we're just the same as them'. Why? You're not!

Self-oppression is the dolly lesbian who says: 'I can't stand those butch types who look like truck drivers'; the virile gay man who shakes his head at the thought of 'those pathetic queers'. This is self-oppression because it's just another way of saying: 'I'm a nice normal gay, just like an attractive heterosexual'.

The ultimate in self-oppression is to avoid confronting straight society, and thereby provoking further hostility. Self-oppression is saying, and believing: 'I am not oppressed'.

Homosexual relationships are illegal. The Crimes Acts and Criminal Codes in Australia contain two distinct sexual offences in the realm of homosexuality. The first is buggery, otherwise known as sodomy or anal intercourse. Sentences from ten to twenty years depending on the State, can be levied with or without whipping. The other offence recognised by the law is variously described as 'unnatural offences', 'indecent practices' or 'indecencies' between men. This

covers every other sexual, or indecent act that can be performed between two or more men. It does not necessarily involve physical contact and can be interpreted to cover such specifically sexual acts as kissing or holding hands.

The bulk of the sociologists and psychiatrists see homosexuality as a problem and treat us as sick. Employers let it be known that our skills are acceptable only if our sexuality is hidden. Business, industry and government will generally dismiss someone found to be a homosexual. The draft and armed forces will not accept us. Parasites run oppressive bars and dances for their own profit.

Gay Liberation wants to get away from possessiveness, elitism, inflexible roles and personal inequality. We want to define a new pluralistic, rolefree social structure for ourselves. It must contain both the freedom and physical space for people to live alone, live together for a while or a long time, either as couples or in large numbers. Liberation for gay people is defining for ourselves how and with whom we live, instead of measuring our relationships in comparison with straight values.

Much of what we feel is summed up in the poem by the American poet Bruce Borchardt, "it makes me think of manly love too, Walt".

"It makes me think one should find no part or total of himself to love, But love all other parts and totals of the Kosmos outside of himself equally. Then one will have found the joyous leaves of love and loved loosely and not selfishly. One's existence is of no avail to oneself, only to others does it have meaning, If they too love loosely: so go ahead and kiss a tree! Any tree, even a Live-Oak growing."

We must be free to live our own lives in our own way.



Venereal disease, in terms of cases reported, is the second most popular contagious disease in the world.

Order in the courts

Extracts from:
Draft Criminal Code for the Australian Territories

PART II, DIVISION 6—OFFENCES RELATING TO SEXUAL CONDUCT

103. Unnatural Offences

(1) Any person who:

- has sexual connection with any person against the order of nature;
- has sexual connection with any animal; or
- permits a male person to have sexual connection with him or her against the order of nature, is guilty of an indictable offence.

(2) It is a circumstance of aggravation in offences against paragraphs (a) and (c) of sub-section (1) hereof that the offender is of or above the age of twenty-one years and the other party to the sexual connection is under the age of sixteen years.

105. Indecent Practices between Males

Any male person who, whether in public or private, commits any act of gross indecency with another male person, or procures another male person to commit any act of gross indecency with him, is guilty of an indictable offence.

116. Procuring Abortion

Subject to the provisions of section 40 of this Code:

- any person who, with intent to procure the miscarriage of a woman, uses any means whatever, is guilty of an indictable offence;

- any woman who, with intent to procure her own miscarriage, uses any means whatever, is guilty of an indictable offence.

117. Supplying Anything to Procure Abortion

Any person who supplies to or procures for any person anything whatever, in order that it be unlawfully used to procure the miscarriage of a woman, is guilty of an indictable offence.

PART V, DIVISION 1—PUBLIC ORDER

177. Unlawful Assembly

(1) Where a group of three or more persons assemble:

- for any purpose forbidden by law; or
- with intent to carry out any common purpose lawful or unlawful in such a manner as to endanger the public peace or to cause persons in the neighbourhood to fear on reasonable grounds that the persons so assembled will tumultuously disturb the peace or needlessly and without any reasonable occasion provoke others so to do the persons who so assembled are guilty of the indictable offence of unlawful assembly.

(2) An assembly of three or more persons who assemble for the purpose of protecting the house of any one of them against persons threatening unlawfully to break and enter the house is not an unlawful assembly.

178. Rout

Any persons who assemble together with a common purpose to engage in conduct which if engaged in would amount to riot and who take a substantial step towards execution of their common purpose commit the indictable offence of rout.

WORONI

The present Australian federal government thrives on secrecy — by repressing what is damaging to it, and by protecting proposed legislation to avoid any possible public debate in a country that was supposedly established as a democracy.

No case better exemplifies this than the Draft Criminal Code for Australian Territories, a document likely to become law in the present session of parliament. The Code, prepared in February 1969, has survived what must inevitably be public condemnation simply because of the general ignorance of its existence. It is only now that the A.C.T. Advisory Council has started to move on the Code.

The Code was intended to simplify the language of the law, making it more intelligible to a greater number of people, to introduce an element of stability into the law, and hopefully to reflect the present social environment. But instead of the necessary adjustments of legal institutions to contemporary society, the Code is tantamount to a reflection of a system already in force in Queensland, and such a Code is certainly hundreds of years out of time.

Codefication requires, at least for moral issues, judgment on acceptable norms as a basis for legislation. Unfortunately the norms are retrogressive and puritanical. Recognition of individual freedom is non-existent. Sexual connection between any 2 people which is "against the order of nature" is an indictable offence, reflecting a social norm that lies buried in the history texts of nineteenth century England. Certainly the concept of natural law which is based on the Christian ethic — i.e. for the purposes of procreation only — is not relevant to our present society.

More frightening, this example is typical of the repression rampant in the Code. The laws on abortion, homosexuality, police powers of arrest, public gatherings, etc. etc. have all been tightened.

And unless strong public dissent from the Code is expressed, there is every chance it will become law in 1972.

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	400"—or more		\$1.40
Mechanical Data:	Printed Offset. Art Proofs or similar facimile material preferred.		

Knechtion

Joseph Knecht

University based dissent over the last few years has been confused and relatively directionless. However this is not to say that it must necessarily be so. University students are in a position in this society which, if they are to make their lives fulfilling, must lead them into radical activity. This is because the university graduate is largely redundant in a capitalist economy and must change that society or her role in it, if he or she is to build a satisfying life.

The myth about the university put forward by the society which employs it is that it is a finishing school to prepare sons and daughters of the middle and upper classes for taking their place in the upper tenth of the social hierarchy. This myth pressures two things. The first is that the graduate is essentially useful to the capitalist economy and the second that the society based on it will therefore reward him or her. In fact the graduate is redundant in this economy. She has only a limited experience of any practical role in it. Because of her training, it is several years after graduation before she meaningfully contributes to the economy. And she has been trained on assumptions which are basically denied by this society.

Most graduates from the ANU work as either teachers or public servants. In both fields the

skills needed have little relation to the work done at university. Further training is required, and yet both types of job can be done equally well by people trained and experienced in them from the time they left school.

Not only is university wasteful, but sometimes positively harmful. Especially where someone spends three years trying to break the school disciplines, and then is thrown back into a system where innovation is officially frowned upon, i.e. in the teaching profession and the public service.

Today we are expected to work after graduation to repay our 'debt'. Yet the graduate is not even necessary. This education is like culture — a luxury more than a necessity, and like culture its basis is opposed to that on which the society is built. The logical development of this type of education is typified by the American situation where thousands of graduates are forced to work outside their specialised field.

For the individual a university education may be the key to professional ambitions, a chance to think and read for a few years, an opportunity to expand personal horizons. But none of these can be fulfilled in the present society. The expansion of knowledge often conflicts with

vested interests of industry, which is slow to change and accept new ideas. The personal perspective must clash with a society which places so many restrictions on individual freedom of action.

The position of the university student is then at once one of being both within and without this society. It encourages them to hope for things it cannot provide. It educates them to believe that progress is both possible and necessary. Then it tells them to wait for a generation till the truth or dialectic becomes clearer. It propagates the myth that they will be accepted, rewarded and find fulfilling their careers after graduation. Yet it rejects values at the basis of their education, and forces them into employment outside their field.

To accept the myth that the university student has some sort of vested interest in propping up capitalism is to apply a dogma that has left university radicals largely purposeless. It is the same part that any group alienated from society must play, so that they can fulfill themselves. It is the same part that the working classes will eventually play.

Just as the working classes will liberate themselves from their oppressions, so must university students liberate themselves, their class, and their institutions



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...and your local Stalinist

Jack Waterford

Perhaps it is no accident that the universities have been a major focus of extraparliamentary opposition in the last few years. Not the only one, nor perhaps the most important one, for surely grass-roots activism on pensioner, aboriginal and other outcast social levels as well as increasing trade union militancy on non-industrial questions are more important in any long term context. Typically, however, university activism is more publicised and draws more repressive reaction in the fields of arrests, legislative curbs and police harassment. What is it that makes for the university radical who is building a radical university?

Typically a middleclass male or female, our radical or protoradical's parents are liberal minded Liberal voters who send their children to liberal schools and ultimately to the university to 'round off their education' and to put them onto a start towards 'whatever they want to do in life' which however is always seen in terms of management, technical or economic, or (unconsciously) playing a role in propping up capitalist society. It does not take our protoradical long to see the hypocracies of this viewpoint. In fact, the reaction against this has probably set in at school. Coupled with the inevitable frustration associated with university, that of being asked to restrain economic and to an extent social maturity, obvious responses set in. Now, if we want to change and influence this society, the lines and the limits that these reactions take are of prime importance. What is worrying is that the directions they do in fact take in themselves imply no necessary change in the present system, but only in the facade this system presents. The corollary to this is that our energies are being diverted by our reformism to merely making the present system work better, while not seeing and attacking the system itself which is creating the injustices which we are fighting.

The main manifestation of this gutlessness within the radical

movement is left-liberalism and its fellow-travellers-pacifism, hippyism and counter-culturism. Putting aside the more selfish trends of the latter two for a moment, the main trends behind these lines of development is a desire to see things in an entirely humanitarian perspective while aggressively denying the political and historical factors which have created the humanitarian issue in the first place. The ease with which one can fall into this trap is obvious; what is not so easy to see is that the philosophy is firstly retrograde and secondly self-defeating.

It is retrograde because capitalism can tolerate it and will in fact tolerate it as an alternative to more revolutionary stances. The ruling class can tolerate criticism of their methods (because correction within its framework serves to make its basic nature more palatable) but not of their philosophy and actual existence. It is self-defeating because a person genuinely concerned with humanitarian questions must ultimately make judgements from both historical and political viewpoints. A person worried about women and children in Vietnam must if he or she is not to renounce that concern see the problem in terms of nationalism and imperialism. However the directions of university radical activity do not even force a person to reach this step. The prime desire of the left-liberal is to feel self satisfied and our demonstrations are made to measure in fulfilling this aim. You can wave banners, 'voice your concern' by marching and shouting the most revolutionary of slogans and go home and feel very pleased with yourself. What is lacking is commitment, real conviction and real militancy. This does not mean that we should be burning buildings or attacking police - what is meant is that we should be creating consciousness and demonstrating our committed uncompromising dissent - we will not be the agents of the revolution but we may well be the catalysts of a revolutionary situation.

Hippyism and counter-culturism reveal the more selfish side of

left liberalism. You cop out from active struggle for change and become interested only in the narrow range of self and close associates. Arguably both of these manifestations require the mechanism of a capitalist society to exist - certainly they have drained energy from the radical movement, because of their intrinsically selfish nature.

When one sees that the nature of capitalist society is such as to produce the evils that it does then it would seem natural to want to work to change it. But one does not become a Marxist by mouthing revolutionary phrases, or by mouthing revolutionary slogans on the streets - the test is one of commitment, struggle and work - and it is a full time activity. And one probably only reaches university people by working from a university platform - which is why we must use the streets. However we must not use the streets only to assuage our self-respect but to raise the consciousness of the people. Change and more importantly revolutionary change will only occur when the people want it, not when frustrated university elitists are dissatisfied with the state of affairs.

At last - the 72 radioshow

The annual SRC election parade of candidates who envisaged a whole range of "sweeping reforms" and "fresh new ideas", is often dismissed as fraudulent and insincere; a fate that is well warranted.

In this context the rumour that Radio Station ANU will be making test broadcasts by the end of first term is a welcome relief from the files and files of unfulfilled promises. Patrick Power who incorporated a radio station plan in his 1970 election platform, believes that promises of \$4,500 have virtually ensured the establishment of the station.

The university administration last month agreed to spend up to \$2,000 to help establish the station, this being in addition to the \$2,500 already granted to the Radio Club by various student bodies on campus.

Construction of equipment has already commenced, and as the Administration has set aside three rooms for the Club's use in

Kingsley St. Hall, the problem of a permanent studio site appears to have been solved. However Radio ANU will not "broadcast" in the normal sense of the word. As the licence under which the Radio Club will operate restricts the range of broadcasts to the campus area, they will be limited to certain individual buildings on Campus that will be specially wired. By this means, the broadcasts will only be received on transistors which are situated in or close to these buildings.

But the solving of the technical and legal problems is only the beginning. The questions of broadcast times, program content, management etc. remain unresolved. The Radio club itself hopes that the programs "would consist mainly of music", a concept that should be debated and decided upon by all students, not just those in the Radio Club.

This question must receive attention during first term.



TARIFF BOARD INQUIRIES

The Tariff Board will hold public enquiries into the subject listed below at the place and time shown.

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CANBERRA - Public Enquiry Room,
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- Whether Cannabis Sativa and preparations containing not less than 10% by weight of Cannabis Sativa, have been, or are being sold to a person at an export price which is less than the normal value in the country of exportation
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- If the answers to (a) and (b) are in the affirmative, from what date should dumping duties be levied.

Place and Time of Public Hearing

Canberra - 12 pm, Wednesday 30 February, 1972.

Board for Purposes of the Hearing

Mr. E. Rect (Presiding Member) and Mr. O. Barrell (Member).

Intending Witnesses who have not yet notified the board of their interest in the matter of the inquiry are requested to contact the Secretary, Tariff Board, P.O. Box 80, Canberra, A.C.T., as soon as possible.

L.H.Knight, Secretary.



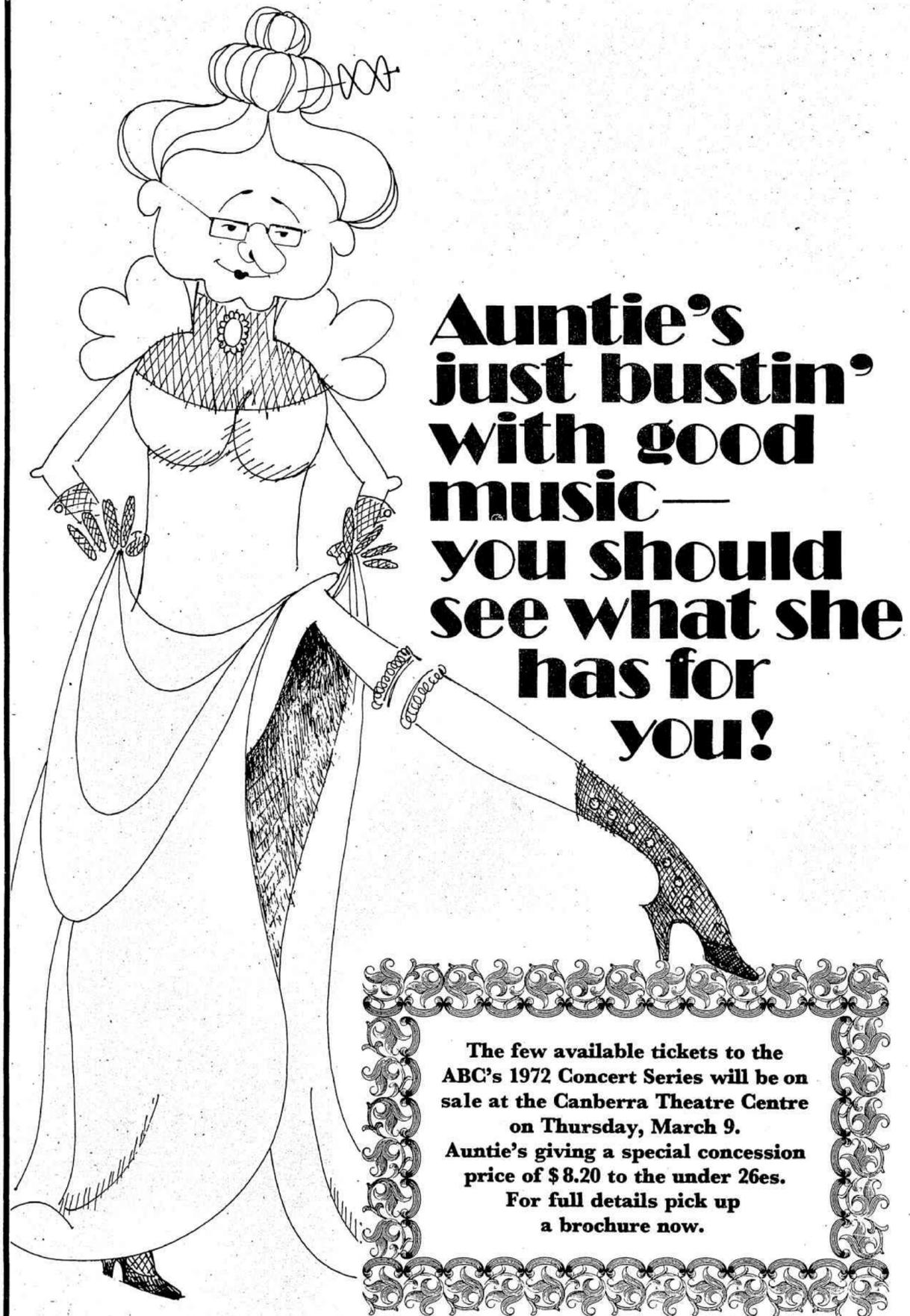
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everybody's members

All undergraduate students are members of the ANU Students' Association. Affairs of the ANU Students' Association are decided upon —

(1) At the Annual General Meeting and at Special General Meetings of the Association, which all students have the right to attend. Policies are adopted by vote on policy motions, after debate of the issues. Everyone has a vote.

(2) Between Annual General Meetings student affairs are looked after by the Students Representative Council (SRC) a body of 15 members. The members are —

(a) The President of the ANU Students Association (elected in a ballot of the entire student body)

(b) 8 general representatives (elected in a ballot of the entire student body).

(c) 1 part-timers representative (elected by the part-time student.

(d) 1 Arts Faculty representative.
1 Economics Faculty Representative.
1 Science Faculty Representative.
1 Law Faculty Representative.
1 Oriental Studies Faculty representative.

who are elected by the students of their respective faculties)

(e) The Undergraduate representative on University Council (the governing body of the ANU). This member is elected to University Council in a ballot of the entire student body at the end of 2nd Term. He has no voting rights on the SRC.

(f) The editor of WORONI who is appointed by the SRC and has no voting rights on the SRC.

The election for all but the last two of these positions takes place at the end of first term. Anyone may stand for any position. Everyone with even the vaguest inclination to stand should do so. Election rules may be consulted in the SRC Office.

The S.R.C. puts into effect the policies adopted at general meetings. It also disburses the income of the Students' Association, which is about \$35,000 per year, derived almost entirely from the \$9 fee levied on each student. The SRC is the main channel for communication between students and university administration in the area of university policy and student grievances.

The SRC members are elected to positions within the SRC by members of the SRC.

To enable the more efficient running of the SRC the SRC has set up committees, the main ones being:

- (a) Finance Committee — to formulate the budget and control the finances.
- (b) Welfare Committee — to investigate problems students encounter in their work and in their relations with the administration and to initiate actions to improve conditions in the University.
- (c) AUS Committee — to promote AUS activity on campus.
- (d) Clubs and Societies — to guide the financing and promote the activities of clubs. — see list below.
- (e) Publications Committee — to supervise and assist in student publications.
- (f) Activities Committee — to organise social intellectual campus activities.

Every 2 or 3 weeks a meeting of the SRC is held to which all students are welcome, at which are discussed problems brought up in committees and matters that require the complete SRC's consideration.

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office this Sunday (5th) - also a few
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There is also an Executive of the SRC which is headed by the President and has four other members. It takes decisions on behalf of the SRC during emergencies occurring between SRC meetings, and when full power is delegated to it during holiday periods. On other occasions it acts as a general advisory committee to the SRC.

The SRC is always responsible to a General Meeting of the Student body and this body can over-rule a decision taken by the SRC or direct it to take specific actions.

It can be seen that the SRC is really controlled by the students and is responsible to them, it can only continue to work if it has the support of the students or if it is working in accordance with the aims of the students. If students want actions taken or matters investigated, all they need to do is approach the SRC. There are several ways to do this:

(a) Drop a note into the Suggestions Box opposite the main notice board in the Union.

(b) Write a letter to the SRC Secretary and leave it in the SRC office or —

(c) Approach an SRC member (see the list at the end of this article), at least one of whom can usually be found in the SRC office.

If this fails to gain satisfaction, a student may call a special general meeting of students if he presents to the SRC a Motion along with 25 supporting names and can thereby, if his motion is passed, direct the SRC to take a particular course of action.

The SRC's function is to represent students, but if students do not bring their views to the attention of the SRC, then the SRC cannot chase up students ideas, so the students naturally suffer. The SRC office is always open to any student and SRC members are able to make themselves available to answer questions, and find information for students.

So for the sake of the University and the student body use it to its limit.

CLUBS & SOCIETIES AFFILIATED TO THE SRC

Abschol, A.I.E.S.E.C., Amnesty, Art Group, Asian Studies Society, Arts Society, Bridge Club, Chess Club, Choral Society, C.A.C., Classics Society, Democratic Club, Economics Society, Evangelical Union, Flat Earth Society, Folk Music Society, Forestry Society, Freedom from Hunger Society, French Players, Geographical Society, Geology Society, German Club, Good Book Society, Goon Society, Historical Society, Human Rights, International Club, Jazz Society, Law Society, Liberal Club, Linguistic Society, Literary Society, Malindo, Monarchist Society, Newman Society, Nonsense Society, Oriental Studies, Overseas Students, Overseas Christian Fellowship, Part-Time Students Association, People's Club, Photographic Society, Pluralist Society, Poetry Society, Political Science Society, Psychology Society, Sofore, Public Speaking Society, Russian Club, Science Society, S.D.S., SCILAES, Students Christian Movement, Social Action, Sociology Society, Trainee Teachers, Japanese Club, Chinese Society, Film Group, Theatre Group, Labor Club.

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The Social Efficacy of Student Politics

Craddock Morton

At the outset, it must be stressed that any reference to student politics or student protest can only refer to students' activities as students. I cannot accept the popular line, so successfully manipulated by the press, that when a group of students demonstrate against the Vietnam War or pollution or censorship, or whatever, that they are indulging in a student protest. In one sense of the term they are, of course, but I take that to be a reasonably vacuous sense. Students are people too, despite the doubts of the lunatic fringe, and protests or politicking about the issues confronting society are thereby to be seen as protests, not student protests. I shall be concerned with politicking and protests where it concerns students qua students.

On the other hand, I have grave doubts whether what is generally accepted as student politics in the internal sense, that is, the business which concerns the formation and administration of SRC's, and the attempts to elect students as representatives to University Councils, Faculty Boards and the like, should be graced with the name of student politics. I shall return to this form of student activity shortly. What I seem to be suggesting, then, is that the term "student politics", and its closely linked concomitant "student protest", have been debased, both from within and without. I am dismayed by this, for I feel that there is a great deal of social value in both activities, properly understood. What I want to do, then, is to explain and develop my understanding of the terms, and to try and show from this development what is socially efficacious about them.

Perhaps the first thing I might point out is that political activity is only a part, albeit an important one, of social activity, and consequently, of life generally. It is not something apart from or over and above, living. This is important in terms of specifically student politics, for what I want to argue is that by participating in that particular social activity, one is thereby participating in student politics. And similarly, by being a student, performing one kind of social activity, one is participating in life generally. Only by viewing being at university in this framework can we identify what it is to be a student, and what are student politics. And having established these things as social facts, we can then go on to ascribe social value, if any, to them.

As a result, my first two points are these: first, that student politics are such that one cannot choose whether or not to get involved with them; by being a student, one is participating in student politics. Second, that what is efficacious about student politics is that which has social value (because efficacious, of course, does mean providing the desired effect).

To return to the generally accepted internal notion of students politics (the SRC etc), it can be seen that I view it as at best a utilitarian device for maximising the material comforts of students while they are at university, and at worst, as a playing into the hands of cynical academics and administrators who seek (successfully) to channel student initiative and energy into worthless cul de sacs. We might draw a useful parallel between a university and the A.C.T.U. under Bob Hawke. It strikes me that Hawke has moved the union movement away from being solely concerned with ameliorating the conditions of the workers under its auspices, to a more general and more important concern of improving the quality of life for all the country. It is my suggestion that this is the function of the university too, and consequently of student politics.

This is, of course, a little hard on the well-meaning students of Mr Riefshauge's ilk, who see the task as improving the students lot, and altering the structure of the university to facilitate this. My suggestion is, however, that this is a means, not an end, and that social efficacy comes from ends, not means. I consider that the university is a mirror of society, and more realistically, its tool. Consequently, I find it hard to accept that by changing the structure of the university, we will affect society at large. I should point out though, that this sort of argument can develop into a chicken and egg type situation, and that in the end one must give a preference or priority. I have given mine, but as can be seen, it is a value judgement, and as such, open to criticism. Basically, then, I consider the traditional idea of internal student politicking as being a low demand in the sense that there are more important tasks for students to focus their attention on.

So far, my paper has been largely negative, dealing with what student politics is not, and where its social value does not lie. Having maintained that student politics is an intrinsic part of student life, I will try and 10. WORON, 29 February 1972

suggest what is valuable, and consequently socially efficacious, about student life.

It seems to me that alienation, in the widest sense of the term, is the root of evil of today's society. Not only economic, but also spiritual, cultural and interpersonal alienation. It may be argued that economic alienation is at the basis of other forms, which is a view that I would tend to subscribe to, but I do not have the time to debate that point now. The essential point about alienation is, however, that it is as prevalent in the universities as it is in society at large. Consequently, I would suggest that it is the task of students' political activity to identify the cause of their alienation as

students from student life and to overcome it.

The product of a student or a teacher is not successful results in examinations or numbers of publications; it is his thought and ideas. The nature of a university is not a meal ticket; rather it is to provide a student with the means to a good life, and to develop his capacities to live it. This is very different. It is an alarming fact that here are ten units in a dollar, and ten in a degree.

Therefore, what I am claiming as the social efficacy of student politics, while it does not appear to be much, is a very great deal. By transcending their alienation within the university, students can become equipped to deal

with the more fundamental alienation of society as a whole. They can leave university with a real sense of social values, having thought their way through the spurious ideologies thrust upon them from inside and out. They can take with them their own social values and repudiate those repugnant values which society holds dear. And most important, in the process of resolving their own alienation, they can afford an illustration to the rest of society that relationships can be reappraised and re-established, that deep-rooted but facile and injurious ideologies can be repudiated, and that a good life, although difficult, is not impossible. Politics, then, and especially student politics, is not conflict, but rather, hope.



The Great Educational Cargo Cult

Len Currie

The attitude that many students have to higher education is a combination of blind faith and greed which resembles nothing so much as a Cargo Cult. By Cargo Cult I mean that type of superstition adopted by some peoples in the Pacific when faced with the extraordinary wealth of visitors from other cultures. During and after World War II a number of rough primitive clearings resembling landing fields were made by peoples hoping to win the favour of the deity who chose that method of distributing good things to American servicemen. In a recently reported case a New Guinea group stole survey markers because they believed that they would thus magically gain great wealth. I suspect that an earlier offer by another group of peoples to purchase LBJ when that gentleman was in office must have been similarly motivated. That kind of mistake about the causes of wealth in western society is what I understand by 'Cargo Cult'.

Many students, under the advice of their parents and teachers, seem to be searching for a piece of paper or group of letters, quite regardless of the kind of education or the type of occupational training that they represent. The pieces of paper or groups of letters are for them a talisman which will magically summon great quantities of cargo in its various forms of wealth, status and power. A well chosen piece of paper or combination of letters is called the "right qualifications", and if you gain

possession of these, you can be sure of having more of practically everything than most everybody else. "The right qualifications" are presumed to be sufficient in themselves - no account is taken of personal charm, hard work, ruthlessness, sheer luck or any of the other qualities one would have thought relevant.

There was a time when "the right qualifications" were believed to be university degrees. However the build up of the number of university graduates whose homes, cars and bank balances were not noticeably superior to everybody else has become sufficiently great to undermine this belief. Careers and Appointments Services in universities are much consulted and indeed attacked about the rightness or wrongness of qualifications. University graduates who discover that they are not very much wealthier than their non-graduate contemporaries come in to find out what is wrong with their qualifications, to see if they may be made right or to complain about not being let into the secret of the right qualifications early enough. Others decide that if one degree does not produce the required cargo, perhaps two or more might.

There have been whispers that the right qualifications can no longer be found at the universities, which are overrun with the wrong qualifications. It has been suggested that studies should be made to predict which qualifications are going to be the right qualifications.

Then I suppose we could all get the right qualifications and all earn more money than each other.

To expect that any certificate, diploma or degree will automatically ensure a superior standard of living is to make a sad mistake about the nature of education and of professional and vocational training. That mistake is what I call the educational cargo cult. A qualification should not be seen as a guarantee of a certain level of income or even necessarily a guarantee of a certain type of employment. A qualification is an additional personal attribute which a potential employer will consider together with all your other personal qualities. Your qualifications may persuade someone to interview you; it will then be up to you to convince him that you are industrious, enthusiastic, responsible, personable and that, quite regardless of your qualifications, you are the kind of person he will be proud to have as a representative of his organization.

I hope that nobody will interpret me as attacking desire for financial rewards and material benefits. I am at least as fond of these as the next man and nothing in what I have said should be taken to imply that it is improper to pursue a fair share or for that matter a better than fair share of them. But I have tried to point out that you must pursue your cargo, you will be disappointed if you expect it to descend from the sky. No matter what qualifications you may acquire, the world will not owe you a living.

Mind Bureaucrats and the Power Elite

No one really opposes university education in Australia despite the predictable outbursts of the gutter press. Anti-intellectualism has not been an accepted myth about Australia but it has little real impact on the way people perceive the university.

The middle-classes have long been ardent supporters. Not surprisingly since for a long time the universities were their exclusive domain, finishing schools for their progeny, automatic elevators to material and social success.

In recent times the working class has been converted. Instead of responding with suspicion to the 'opening' of the university to their children, this class has by and large embraced the "opportunities" university education has brought. In this society education has the stamp of approval as a legitimate way to jump class barriers without threatening the power structure. The universities are recruiting yards for new bourgeois managers and technocrats.

With this support, the fact that university education doesn't live up to its professed creed hardly matters; as a mind bureaucracy it is succeeding very nicely. Like its analogous power-estates-industry, the media, the public service - university education serves to maintain the values and reinforce the ideals of the society. And the situation is unlikely to change. For despite all the high-minded drivel about truth and free enquiry the universities will consciously do nothing to damage the social framework in which they thrive and which approval the mind bureaucracy needs.

The bureaucratisation of university education is a relatively recent phenomenon, a response to the slow process of sophistication of Australian politics and the expansion of the Australian economy which now requires the universities to do more than groom the pretentious sons and daughters of the middle-classes.

This, at the undergraduate level the mind bureaucracy's principal task is to provide personnel for the large organisations that control the public and private sections of the economy. Through its graduate careers facilities it can guarantee a steady flow of staff for the managerial levels of the public services and the corporations.

It has performed so successfully that there is now a glut of university-trained people. This, of course, works in the interests of the employers for, as long as the supply exceeds the demand, they are able to insist on higher standards while relieved of the necessity to increase the price.

The importance of this social function of the universities is consistently underrated. It goes counter to the accepted rhetoric about the purposes of the institution, despite the fact that the upper reaches of every university are manned by the directors of large companies and one-time senior public servants. For a graphic demonstration of the close links between the power elite and the mind bureaucracy see the Calendar of your (or any) university.

Through the research carried out at the universities, the bureaucracy performs another important task, that of being a class of managers with a vast network of interlocking interests: medicine, the Aborigines, foreign affairs, nuclear power, law, economic policy. To direct these research projects, each year they control budgets of hundreds of thousands (perhaps millions) of dollars, provided by the Government and by industry.

Moreover the mind bureaucrats staff institutes, councils and associations that guide and provide a rationale for national policy on everything from China to Aborigines to rural economics.

To examine more closely the political aspects of current university research, let's take China. It is significant that the book which best analysed Australia's attitude to China, Gregory Clark's: *In Fear of China* was rejected by a university press no doubt because it wasn't scholarly enough but just as likely because it was a little too critical of government policy and therefore partisan. Published by a commercial house it became a bestseller and an important agent of political change.

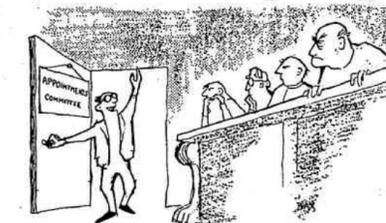
A look at current research on China reveals that when it's not antiquarian it's unlikely to challenge present

national policy. Not a single book which could even be remotely interpreted as sympathetic to Chinese political attitudes has been published with a university imprimatur. When Bruce McFarlane (ANU) and Ted Wheelwright (Sydney) were writing "China's Road to Socialism, these two Australian academics knew that their best hopes for publishing were the UK or the US. No doubt Steve Fitzgerald (ANU Contemporary China Centre) who accompanied the ALP on its China junket is writing an account of that trip. If its published within a university it's unlikely to be more than a carefully measured set of polite, non-committal comments on their Chinese hosts.

Another area of research, more popular than China because more accessible, is the Aborigines. Here the Academy of Social Sciences in Australia, the Council for Aboriginal Affairs, and the Commonwealth Department of Leftovers and Aborigines are but three of an untidy string of research groups scattered throughout virtually every major university or public body in the land.

Leaving aside for the moment the question of whether all this research money is doing anything for the Aborigines or whether it is simply a way to help white academics earn a little more prestige and consequently a higher salary, it's significant that so far (1972) the only really unflattering account of national policy that all this money has produced is one book - Charles Rowley's three-volume *Aboriginal Policy and Practice*.

All the other products of this research have either been quietly buried or been cloaked in the traditional innocuous garb of liberal 'objective' scholarship - masses of carefully heaped-up facts and tables which effectively dehumanise their topic and just as effectively defuse it as a political issue. Despite the magnitude of the problem, the approach is constantly reminiscent of the



"Now, I'll do a mime and you guess which post I'm after."

arid backwaters of anthropology or the esoteric bullsh*t zones of American Sociology.

As for the Aborigines themselves, it is becoming evident that the net effect of the money spent on research is social control not social amelioration or (heaven forbid) liberation. The only use to which the scanty results of this research can be put is more effective "management" of the Aborigines by a white government. Very little of it is of use to the Aborigines themselves, and even less of it is accessible to them.

One alternative to expending resources on research would be to divert those resources directly to the Aborigines. The implication of this approach would be that the Aborigines could determine their own priorities, just as whites determine theirs. This implication is utterly unacceptable to the power elite who dispense the money and the mind bureaucracy which manages it.

It's hard to see how anything more than "research management" can flow out of the approach exemplified by the China Studies and the lucrative Aborigines research bandwagon. The research groups may be staffed by the best 'left-liberal' products of the universities, they may be dabbling in politically exciting areas, but the assumptions which underpin research have to do with delivering research not finding solutions to social or political problems.

As long as the function of research is research, then those who direct the research are safe. The fundamental connection between the power elite and the mind bureaucrats will remain unchanged.

MEETINGS WITH HANRAHAN

A D Hope

I first met Hanrahan when I was a young man in Sydney. I would always find him in little pubs in the back streets of Paddington where Nellie presided over the saloon bar which she managed by the effect of a pair of large, calm eyes and an exuberant bust, a good deal of which was usually on-view. Mike Hanrahan was a small, voluble, irascible Irishman in his late sixties with a great domé of ruddy, freckled skull and busy eyebrows over a pair of bright, intensely blue eyes. He talked incessantly to anyone who would listen, though, as far as I could tell, he never listened himself. He always called me Jack though he knew my name perfectly well. Jack was the name of anyone who might be his audience of the moment. Like Lord Bacon, he took all knowledge for his province, but he ruled it strictly and never allowed facts to bully him. I used to amuse myself by writing down some of his obiter dicta.

Hanrahan on Beards

"They tell me you're a bit of a poet, Jack," said Mike to me one day. "Well, take my advice, now, and never you grow a beard. All me best ideas comes to me when I'm shaving". He ran an exploratory hand over his face. "Surely to God," he went on, "I'd be lost to the life of the spirit without a razor in me sinful hand. And what confirms it is this: I never met a feller with a great beard that I didn't find him as stupid as an owl. A beard, now, it's the death of the imagination in us; God's curse on the untilled field." He paused for a moment and took a pull at his pot. "Take women now," he said, "why is it that none of the darlin' creatures has been a Homer or a Shakespeare, though they have more wit than we, as I know to me cost? For why, 'tis because the good Lord made a barren acre of their chins, and if they use a razor, it's under their oxters they scrape. A man shaving looks himself in the eye and knows himself for the rapscallion he is, the dirty, morning-after, mother-naked blackguard that cannot be denied. And in that moment of self-knowledge the sweet thoughts begin to flow and the angel in him starts to prophesy."

Hanrahan's Strength

"They say of me," said Hanrahan one day, with a belligerent look at me as though I had started the slander myself, "they say I have a great weakness for women and the drink. Now that's a lie and it's a lie that only some poor-spirited creeping Jesus of a man could think to tell. They do not know the great strength that is in me for the lovely creatures, nor the power and passion that is in me towards the worlds of imagination staring at me from Nellie's rows of bottles there." He brooded over his glass for awhile and presently threw back his head and laughed. "Indeed, indeed, I should not deny it if they would say to me that I have a great strength for women and for the drink. 'Tis the pride of nature in me I take to them both; the courage of Samson and Hercules and of Finn MacCoole!" He laughed again and took our glasses over to the bar. "The same again, Nellie my love," darting his eye down he dress as she leaned forward to wipe down the bar. Then, coming back with the drinks to our table: "Ah, it's a sweet pair of tits she has on her," he said, "but what am I doing talking of Samson and me as bald as a new-laid egg!"

Hanrahan on Bastards

"And a proper bastard he is!" exclaimed Hanrahan.
"What do you mean by that?" I asked.
"A bastard is a feller that would sell his mother for peanuts."
"Is that fair?"
"Perfectly fair!" said Mike. "A bastard is a man, come to think of it, that has betrayed his trusting mother, taken advantage of her weakness, merely to get himself born into the bad world. 'Tis the lowest trick a man can play on a defenceless woman."
"What about the father?" I said, "Surely he is the more to blame."
"Cant!" said Hanrahan, "Pernicious cant! The poor man he had no such thing in his mind. It was the love in him he thought of then, and nothing more than the wish to share it and double it in the arms of love. No, Jack, it's the greedy little opportunist that hangs about waiting to take advantage of them both: a proper bastard like I said!"

WHEN FIRST YOUR I I I'D

"The only way for young poets to break into print without writing to please publishers" say the nine poets in preface to their volume, "is to publish themselves". If this is not strictly true, it at least stresses the main thing about these young writers: a determination to be themselves. This is not uncommon with young artists in any medium. What is uncommon with these nine is that each really has an articulate self to be -- a poetic individuality is something rarely achieved so early and it will suffice to note one of the peculiar characteristics of each to show this. Michael Murphy in *In a Silver Time* achieves a structure, built like some kinds of modern music of patterns of individual sounds to be considered each for itself, of images used in the same way. This may be a development of surrealist technique but, is quite a different thing in itself, since it is deliberate and consciously composed. Robert Crocker while appearing to do the same thing is in fact doing the opposite for his diffracted images are actually closely and logically connected in the working out of whole themes.

Graham Jackson, in contrast to their open and varied rhythms adopts a verse form so tight and controlled in that most difficult of metres, dimeter, that it ought to be monotonous. Instead it achieves the accent of a lucid but remote dream. Mark O'Connor who also writes in conventional forms uses them adroitly to give a sardonic edge to very unconventional thoughts and delightfully 'makes new', the old game of macaronic verse so that it becomes more than a game. John Gluszyk in *When a Boy was Found* 'makes it new' in a surprisingly different fashion: the finding of Jesus in the temple among the doctors comes to life as though it happened this morning. Nick Richardson's *Armchair Revolution* has the true nightmare quality of terror reinforced by absurdity. Alan Gould's *Storm over the Brindabellas* achieves an abstraction and a personification of a natural scene that reminds me of a similar technique in painting by Arthur Boyd who designed the cover illustrations. Lyndon Shea is perhaps the most effective because the most detached in relation to the world around. For example in *IF* with its mocking echo--is it all mockery?--of Kipling (and Lovelace?)

If I thought you could love me
I would work against pollution
I would care about election results

If I thought you loved me
I would wear a crash helmet in my car
I would look ten times, right and left
before I crossed a road

If I thought you really loved me
I would stay in bed on a rainy day
I would remember to take my vitamin
pills

If I was sure you loved me
I would refuse to eat cholesterol at
dinner
I might even give up smoking

If you love me
I would want tomorrow to happen.

The unobtrusive crescendo of the first lines, the deceptive irony of the quiet, almost flat, statements make this perhaps the most remarkable poem in the book.

I have said too little to do justice even remotely to these nine poets and in doing so I am aware that I have probably said too much that was merely marginal. As a poet of an older generation and a point of view they would probably regard as obsolete, I have probably failed in that special form of negative capability which a critic needs to have: the capacity of entering into other modes and habits of mind and sinking his own personality, but I have been surprised and excited.

Not that I have no strictures. The art of poetry is not learned easily and never learned all at once. Because they are young, there are familiar faults here which the poets themselves are no doubt aware of. They often take too many bites at a cherry, their eyes turn inward to contemplate themselves as a means of contemplating the world around -- all except Mr O'Connor who achieves the remarkable impression of looking over his own shoulder and laughing at what he sees -- and their rhythms occasionally drop from a dance to a shuffle. But on the whole this is a remarkable first volume. It is no less remarkable in the elegance and design of its format. Finally it seems to me a very cheerful portent for literature in the A.N.U. Nothing comparable has happened in these cloisters before in all our long academic history

'I'. Published by the A.N.U. Poetry Society. Reviewed by A.D. Hope.



Line drawing by Arthur Boyd, from the cover of 'I'.



SUPERCULTURE

Extracurricular activities of any sort at a tertiary institution are usually frowned on — by academics and parents alike — as a waste of time which will, of course, detract from more worthy, viz. academic pursuits. Well, I suppose a bit of sport's alright because, well — it's healthy, isn't it?, and scholarly and/or faculty societies can't do you any harm, and may do you some good, BUT CULTURE — good heavens NO!!!! I mean what can it do for you — I mean it can't heal you, can it? Not with your tertiary studies, it can't. I mean stuck inside all the time when you should at least be getting some fresh air.

When I write on culture, he says, hastily establishing an academic approach to his topic, I use it not in the sociological or anthropological sense but in the good old fashioned sense of KULCHA with a capital K i.e. creative endeavour — you know painting, acting playing music, sculpting, writing poetry and novels and plays and things and making films. Mind you, you can be cultural and creative while spectating. I threw that in for those of you who don't know much about culture but do know what you like.

I couldn't quite work out why this is titled "super-culture" but I've now decided it's a great concept. The thought of a masked and caped inspirer of creativity, defender of artistic integrity able to leap tall stories in a single bound, more powerful than Peter Howson, faster than a government grant, combatting the forces of international philistinism, and working for truth justice and the artistic way of life is a rather pleasing one.

You see tertiary institutions (a very fitting word) are meant to be spewing forth into the community either good critical thinkers or vocationally trained would be experts or something else with a lofty idea behind it. In fact, with a few exceptions, what they're spewing forth is a load of fairly narrowminded bores and dullards. But most of the products of these institutions lack initiative, imagination or industry.

"So you did a major in English literature, did you? What did you specialize in?" "Modern British playwrights" "Really, what do you think of Edward Bond's plays?" "Oh well, he wasn't on the syllabus", and so it goes on (Shrugs shoulders, heaves sigh and continues).

What I'm saying here isn't particularly original (what is these days?) Many experts agree that our institutional output leaves a lot to be desired. What Australia

probably least wants at present is another graduate in English literature or biochemistry or whatever. OK, so we need professional people and trades people and even generalists to staff the resources and industries of our lucky country. But this type of attitude is merely another form of the old adage that man's sole purpose is to work. Too often it's considered that man should live to work, and too rarely that he works to live. What I'm saying is let's stop tertiary education turning out workforce and let's see them turn out people for a change.

And now folks, at last, the point. Participation of any kind in extracurricular activities, particularly cultural, but sports, or community work or social work or any sort, is the factor that more than anything else is going to help turn students into people.

The criticism that extra curricular activities detract from academic pursuits is just so much rubbish. The only real requirement is that a student organises his time better so that he achieves a sensible balance between the two. I'm sure if you examined the academic record of recent heavy participants in extra curricular activity, you'd find most all have achieved good results. OK so maybe they're just the bright ones. But who's to say that a mediocre student could not still have achieved mediocre results if he'd done some extra curricula stuff. It might even be, dare I say it, that he might get better results because of his other activities.

Very well then, why cultural activities? That's not so easy to answer. Probably their creative aspects are the biggest factor in their favour. Creativity exercises the brain, the imagination — it arouses the critical faculties and it provides the opportunity for self fulfilment.

Culture will obviously attract those mainly with a cultural bent, and it would be pointless to try and establish it as the one and only extra curricula activity worthy of consideration. The important thing is to urge students into some sort of activity, and naturally we culturalaphiles hope it will be to the cultural side. Tertiary institutions have traditionally been associated with the arts, and have been the hatching grounds for some of the greatest artists of our times — universities more on the literary and performing side, colleges more on the static and visual side. A. Whitney Griswold, a former president of Yale describes arts and tertiary education as "natural Allies". And now a quote. Old Griswold noted that 50 years ago, higher education institutions "had little or no support

from a public whose tastes in art was as uncouth as it was untutored and whose attitude towards those who pursued artistic careers was a mixture of misspent puritanism and unspent philistinism". Things have changed a bit since then, but in Australia not much. Universities et al still prefer to keep the arts at an extra curricula arms length. It still horrifies parents.

I produced a show recently and one of the cast was told by her parents to cease such activities at once, describing theatre people as "Pseudointellectual chickens". The myth of artists as depraved debauched degenerates alas still persists. Still "chacun a son gout", as they say in France.

The arts in Australia are livening up at present and its high time students gave them a further boost. My favourite thesis at present is that what the arts in Australia really lack is a thriving Bloomsbury set. Universities etc. can and should be places where the arts can be explored and developed and where new styles and approaches can be experimented with. They should be proving grounds for new talent which is encouraged not squashed. The arts and academia should exist side by side as natural allies, each giving something to each other, combining together to produce people. Jon Stephens



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STUDENT CONCESSIONS

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Capital Stores, Lonsdale St., Braddon. Varying discounts on electrical appliances, furniture, clothing, manchester, toys, photographic requirements, sporting goods, jewellery, etc.

Sears Morton, Bunda St., Civic. Varying discounts on electrical appliances, furniture, toys, lawn mowers, etc.

Stationery

Capital Business Supplies, Northbourne Avenue, Civic Centre. 10% on all stationery, office furniture, typewriters, etc.

Publications

Government Printer, Wentworth Ave. Kingston and London Circuit. 10% on all Commonwealth Government Publications.

Clothes

R.T. Whyte, Monaro Mall, & Kingston. 10% on all menswear, including hire of dinner suits.

Josephs, Bunda Street, Civic Centre. 10% on all menswear

Sam Catanzariti, Monaro Mall. 10% on all ready-made stock (menswear).

Ken Cook, Bailey Arcade, Civic. 10% on all sales over \$10

Capital Stores, Lonsdale Street, Braddon. Varying discounts on all purchases

Jaki's Fashion Inn, Monaro Mall, and Kingston. 10% on all purchases (women's)

Sybil's Fashion Salon, Monaro Mall. 10% on all purchases (women's)

Theatre Concessions

Civic Theatre
Following concession offered on Monday to Thursday screenings: Mezzanine: Normal \$1. Student 80c. Stalls: Normal 75c. Student 50c. At showings with increased prices: Mezzanine: Normal \$1.25. Student \$1. Stalls: Normal \$1. Student 80c. Student cards MUST be produced when purchasing tickets.
Centre Cinema
a) Evening Monday to Thursday, Normal \$1.20. Student 90c
b) Matinees Monday to Friday, Normal \$1.00. Student 75c
Student cards MUST be produced when purchasing tickets. No concession for part-timers.

Capitol Theatre
No longer offers concessions to students.

Hairdressing

Vienna Hairdressing Salon, Northbourne Avenue, Civic Centre. 10% concession on all cutting, perming, setting, etc.

Footwear

Civic Footwear Centre, East Row, Civic Centre. 10% on all new shoes.

Whites Shoes, Monaro Mall. 10% on all purchases.

Shoe Repairs

Star Shoe Repair Service, Monaro Mall, Bailey Arcade, Civic Centre. 10% on all repairs — also on shoes sold.

Auto Accessories

Canberra Auto Electrics, Lonsdale Street, Braddon. 10% on all purchases over \$4.00

Text Books

10% on all prescribed texts over \$2.00 is offered by the following stores:

1. University Co-Operative Bookshop — The Union.
2. Discovery Books, Endeavour House, Manuka.

Restaurants

Happy's Restaurant, Garema Place. 10% discount
El Toro Restaurant, Garema Place. 10% discount
Bambook Restaurant, Garema Place. 10% discount

Bowling

1. Canberra Squash Bowl Rudd Street, Civic Centre. 40c per person per game (all inclusive)
2. Olympic Bowl, Allara St., Civic. 35c per person per game (all inclusive)

Squash

Canberra Squash Bowl, Rudd St., Civic Centre. 60c per half-hour (before 5 pm)

Willis' Sports Store, Monaro Mall. 10% discount

Food

Health Store, Monaro Mall. 10% on some items

Gifts

Vogue Gift Shop, Garema Place, Civic Centre. 10% discount

Souvenir Centre, Monaro Mall. 15% on souvenirs

Pharmaceutical

Hobart Place Pharmacy. 10% discount

Jewellery

Angus and Coote, Monaro Mall. 10% on everything except Omega and Tissot watches, and Rundle Silverware.

Transport

Rail Transport. 33% discount

Airlines and Pioneer Buses. 25% discount.

Concession forms available from student administration.

Students can travel anywhere in Canberra for 5c on a government bus upon production of a special card obtainable at Student Administration.

Please advise the S.R.C. if you are able to obtain student concessions at any places not advertised here. You are urged to patronise these businesses in order to make it worth their while to give student concessions, and thus encourage other firms to give discounts.

STUDENT CARDS

Student identity cards, a plastic passport to library borrowings, the Union Bar and student concessions, will be available from Student Administration during April. Meanwhile temporary cards may be collected from Administration during Orientation Week. The cost is fifty cents to replace a lost card.

EMPLOYMENT

A student employment officer (Shirley Kral) lives in an office on the ground floor of the Copland Building. Deals mainly in part-time and casual jobs. Internal telephone numbers: 3674 or 2442

LOAN FUNDS

Student Loan Fund
Administered by the S.R.C. Loans are made to cover costs of tuition, hall fees or personal hardship. Applications are available at S.R.C. Office.

Research Students Association Welfare Fund.
Available to all masters and doctoral

students

Vice-Chancellors Discretionary Fund
Loans made to staff and students, but not often. Low chances of success.

University Credit Union
Undergraduates are eligible for membership of this cooperative society and for loans.

ACCOMMODATION

The S.R.C. lets twelve rooms in Lennox House at \$6 per week. The rooms are allotted after consideration of the financial needs of all applicants. Application forms available at S.R.C. Office.

An accommodation officer also exists in the Student Administration building, but assistance appears doubtful.

The lounge-rooms of the Halls/Colleges are not uncomfortable. Alternatively fool the maids and live two to a room.

SPORTS UNION

Policy Makers

The responsibility of promoting organised sport and providing the opportunity for students to participate in recreational activities is undertaken by the Sports Union. The governing body, the Sports Council (elected annually by the members), is responsible for determining policy, whilst administration of day to day affairs is undertaken by the Executive Secretary.

Membership

ALL undergraduates are members of the Sports Union. Post graduates, staff (academic and administration) and graduates of any University may apply for full membership. Spouse of members may apply for associate membership.

Sports Union Activities

The fostering of affiliated sports clubs in local and inter-varsity competition by providing financial, administrative and moral assistance.

The provision of facilities for recreation and organised sports.

Facilities

In addition to areas catering for field sports, the Sports Union provides the following for members' use:—

Sports Centre: Kingsley Street Hall — has provision for basketball, volleyball, netball, indoor hockey and soccer, judo karate and aikido. The hall is open week days for casual recreational use when not scheduled for team practices or competition.

Weight training Centre:

Kingsley St Hall— An extensive weight training and fitness centre operates for team or individual training. Professional instructors will conduct fitness classes for both men and women commencing early in first term.

Golf Practice Area: A golf practice area has been developed in the vicinity of the tennis courts and Sullivans Creek. This area comprises a driving net, putting green and sand traps — all of which are floodlit for night practice.

Tennis Courts: 11 tennis courts, 2 lit for night tennis.

Ski facilities: Sports Union will endeavour to arrange with ski clubs in Thredbo and Perisher, a system where members may make use of the lodge at concession rates.

Future Facilities

In November of 1972, the Sports Union is hopeful of occupying the first stage of a large indoor Sports Recreation Centre. This area will initially comprise 6 squash courts and administration block. In later stages, provision has been made for an indoor heated swimming pool and sauna area, a multi purpose gymnasium and other specialist areas.

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Intra Campus Competition

Any interested groups within the University may combine to play in Tennis, Volleyball, Basketball, Netball or Softball competitions during the lunch period. The 1972 competition will commence early in first term. New activities will be added to the programme as the need and interest indicate.

Further Information

Staff: Mr Neil Gray, Executive Secretary
Mrs Eileen Patterson, Office Secretary.
Location: Sports Union Office, Union Building
Office Hours: 9.00-5.00 pm Monday-Friday
Telephone: 49.1710 or Ext. 2273
Postal Address: P.O. Box 4, Canberra.

Notice boards around the University carry further Sports Union information from time to time.

Clubs

The following clubs are affiliated with the sports Union: Athletics, Australian Rules, Badminton, Basketball, Boat, Joggers, Caving, Cricket, Judo, Golf, Fencing, Hockey (Mens and Womens), Horseriding, Karate, Kiteflying, Mountaineering, Parachute, Rifle, Rugby League, Rugby Union, Ski, Sailing, Skindiving, Soccer, Squash, Table Tennis, Tennis, Fitness training.

HEALTH SERVICE

Second floor of the southern wing of the Copland Building. As well as treating and advising on personal health problems (including birth control), minor emergency cases, and advice and inoculations for overseas trips, a Sports Clinic is conducted by the director, Dr. Furnass, in conjunction with an orthopaedic surgeon and a physiotherapist. A new female doctor has been appointed to replace Dr Wallner who left in 1971.

Pat Sorby, the Health Service nursing sister is available after hours at her Deputy Wardens flat in Garran Hall.

Health Service consultations are free. Appointments may be made on 4098.

COUNSELLING

Also on the second floor of the Copland Building. The Counselling Service employs three clinical psychologists. Appointments can be made to discuss personal or academic matters.

However purely academic matters are best catered for by associated bodies - the faculty secretaries, deans, subdeans, lecturers and tutors should be approached for such advice. An efficient Reading Laboratory (with one term courses) is run by Mrs Lyndon Rose. A Careers and Appointments Officer, Steve Rawlings is available to chat about employment prospects etc. He also arranges for employers to be available during the year for student discussions.

THE UNION

Operation Hours

During the academic year the building is open from 8.30 am till late at night on weekdays, from 11 am to 10.15 pm on Saturdays. When the Union runs a function on Saturdays the operational hours are usually extended until midnight. Certain areas are open from 11 am to 7.30 pm on Sundays.

Meal Service

The Union Refectory, which seats about 250 persons, provides lunches and evening meals each week day. The lunch period is from 12 noon to 2 pm and the evening meal period from 5 pm to 6.30 pm.

For sandwiches, coffee and tea, etc, the Milkbar is open from 9 am to 11.30 pm on weekdays and from 11 am to 10 pm on Saturdays. On Sundays it opens between 11 am and 7.30 pm.

Liquor Service

The Union Bar is the first campus bar in Australia. It is only available to members who are over the age of 18 years and student cards must be produced to gain admittance. Students may obtain their cards from Student Administration from the beginning of Orientation Week.

Members may bring up to three guests, but these must be signed in at the door. A Visitors' Book is provided for the purpose.

The Bar is open between 12 noon and 2 pm weekdays for drinking with meals. All types of liquor may be bought by members for consumption with a "bona fide meal." (Notice on bar door).

From Monday to Thursday the Bar is also open between 5 pm and 7.30 pm. On Friday and Saturday the hours are extended from 5 pm to 10 pm.

Entertainment is sometimes provided in the Bar without entrance fee or cover charge. These take place mainly on Friday and/or Saturday nights. These Bar Nights go from 8 pm to midnight. On Sundays, "Union Nights" run for approximately the same period and are usually held in the Refectory.

If demand warrants it, these hours will be extended into Saturday afternoons when the T.V. is usually placed in the Bar area so members may watch televised Saturday sport.

Facilities

Reading Room: For general reading, and most daily papers, a few periodicals (Time, Illustrated London News, etc.) and student publications are available.

Games Room: Billiards and table tennis. A nominal fee (payable at the Milkbar) is charged for the use of the billiard tables.

Music Room: Equipped with a piano and radiogram for making or listening to music. Records are not supplied. Bookings (free of charge) may be made in the Milkbar.

T.V. Room: Need anything be said?

Meetings Room: There is a large room (seating 80 persons) available for meetings, and also a smaller committee room. The Refectory may be booked for meetings outside meal hours and the Bar can be so used after 8 pm from Monday to Thursday.

Travel Office: All manner of travel arrangements can be made through the A.U.S. Travel Office on the ground floor.

Union Shop: The Union Shop sells stationery, records, cigarettes etc., and hires academic gowns etc., for graduation and other occasions.

Function Service

The Union has facilities for clubs or members to hold social functions. These must be catered for by the Union.

Organizers are responsible for the conduct of functions and the House and other rules are available for inspection by intending organizers. Bookings may be made at the Union Office and information on the legal and Union requirements for liquor and catering service may also be obtained there.

The Union holds its own functions from time to time (Bar Nights, Union Sundays, Annual Dinner), organizes departmental Staff/Student cocktail parties and a social Staff/Student cricket match on the Sunday of Orientation Week.

New Building

The present building is quite inadequate for the present membership. A new Union has been planned for the area now covered by a car park at the Sullivan's Creek end of the Haydon-Allen Arts Building. The funds made available by the Commonwealth for this purpose are inadequate, therefore the Union has contributed financially to help build an adequate new home. Although there have been considerable problems in finding finance for such a building, the Union decided to borrow \$250,000 which the Board feels will now build an adequate, though less than desirable building. It is hoped that the new building will be available for use some time in 1973.

Union Management

The Union operates under a Constitution approved in draft by the University Council. It is governed by a Board of Management, which meets at least six times a year. It consists of ten members elected annually by and from among the general membership and seven others, five of whom are appointed by student and other University bodies, and the remaining two are the personal representatives of the Vice-Chancellor and the Bursar. The Board elects its own Chairman and Deputy Chairman. There is an Executive which handles major business between Board Meetings.

There are four main committees of the Board; House, Finance, Bar and Development, to advise it on these particular areas. There are also Discipline and Union Debates Committees.



The Seeds of Hope

Growing grass is easy enough. You can just plant seeds and let them grow or not, on their own. But grass is a plant in very delicate balance with its environment, for all its apparent strength. As with people, whether or not a plant merely survives is not a real issue. Harmony and balance should be created between the vital forces in the plant and the beneficial aspects of the environment, if its life is to have high quality.

MYTHS

Acapulco Gold, Panama Red and other strains of grass are reputed to be particularly potent because of a fortuitous combination of climate and soils. Actually, soil has nothing to do with potency, except that it contributes to the plant's health, and certain mineral deficiencies do cut down on resin potency. Climate has a similar relationship with potency. It is the genetic properties of grass which determine potency, and these genetic properties vary from strain to strain, but can be easily manipulated by cultivators.

Another myth holds that male plants are useless for drugs. This just ain't so.

Myth number three says that high potency grass can only be grown in certain places in the world, when the truth is that it can be grown anywhere indoors, and in most places outdoors.

There are a couple of downright destructive myths in circulation about some aspects of growing grass. One of these is that the more nitrogen you throw in, the better; but the fact is that an overdose of nitrogen in early life will kill the plants, and too much nitrogen at maturity cuts potency way down by limiting resin secretion. Another myth is that infra-red light is beneficial to Cannabis, when in reality it starves the plants of energy, causing them to stretch out in agony toward the light source. Another myth is that soil in which grass is to be grown should be very alkaline. This will kill most plants and weaken the rest, and we go into soils extensively later in the article. Another one is that Cannabis doesn't need much water, the less the better; while in truth Cannabis needs a great deal of water, it's just that it can't stand over-wet soil. Then there is the bit about needing high temperatures and some say even high humidity, which has led a lot of people to build sweatboxes in their closets and bathrooms. Grass doesn't really need temperatures over 75°F, and as for high humidity, it can cause an accumulation of plant poisons which kill it in short order.

OVERVIEW

One of the principal reasons that Cannabis occupies a distinctive niche in the plant kingdom is because of its unusual and almost unique sexual character. Cannabis is dioecious; That is, the male and female organs are normally manifested in separate plants. Each sex exhibits a host of specific behavioural and vegetative variations through a wide range of environmental conditions. The normal sex ratio is about 1:1, give or take a few points either way, but under abnormal conditions the ratio can go as high as 9.5:1 female. Then again, when the environment becomes really threatening, Cannabis is capable of switching to a predominantly dissexual or hermaphroditic state. Changes such as these may be thought of as the plant's ability to manifest a survival drive under conditions which cut off the possibility of normal reproductive activity.

Both male and female plants will have certain features which are characteristic of Cannabis. The leaves have serrated edges, and are shaped like tapered spearheads. There are from five to eleven leaves to a bunch, and the most common clusters contain either seven or nine leaves. The leaves are dark green on top, light green-yellow on the bottom, and have fine downy hairs along the lower surface.

THE MALE CANNABIS

The male flowers develop in small, drooping pouches like scrota which are attached near the forks of branches and down near the stem of the plant. These flowers are very rarely associated with the leaf clusters; but when they are, they occur in bunches of three, as contrasted with their normal single state. The male flowers have no petals as such, though the sepals enclosing the pod are often taken for petals. There are five of these enclosing lobes, and they are usually greenish-yellow, occasionally with a red tinge. After the flower opens, five little stamens pop apart and dangle what are called anthers from gossamer threads. It is the anthers which are responsible for dispensing pollen when fertilization time draws nigh, so it's pretty easy to gauge the divine moment by noting whether or not the anthers are swollen and eager-looking. You will be able to tell when pollination is about to take place by noting when the anthers become fully extended. Their surfaces will begin to show little white pollen grains about twelve hours before

pollen dispersal. Another sign is that the tiny hairs on the undersides of the leaves will become swollen about their bases due to the accumulation of calcium oxalate crystals.

Soon after pollen release, the male plants begin to lose their green color and waxy texture. They show signs of death near the base at first, but soon their sheen will decay completely, to be replaced with a green-white tinge over the whole plant. The leaves on the lower portions will shrivel, the plant will give off a dry rustle and release its last puffs of pollen if shaken by the wind or a passing creature.

And the life cycle of the male will be complete in the twelfth week of its existence.

THE FEMALE CANNABIS

Females outlive the males by three to five weeks, and this in part reflects their greater health and vigor during life, and in part is tied to their life cycle, which is more complicated than that of the male.

The female flower is not as obviously complex as the male but it goes through a greater variety of changes and is the nexus of the reproductive drive in Cannabis. Female flowers look even less like conventional blossoms than do the males. The flower is structurally very simple, consisting of a downy pistle surrounded by specialized leaves with overlapping edges which form a little pod.

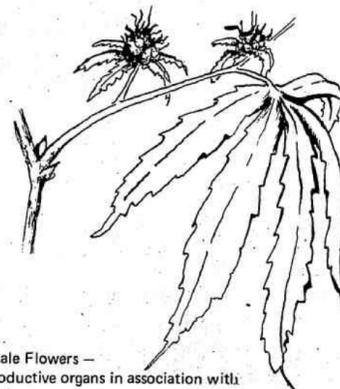
The pod containing the pistle does not open at blossom time, and thus is pretty hard to follow the development processes of your plants without exposing them to trauma. These flowers lie in close association with the leaf clusters and never occur by themselves. Although the female flowers spring up in pairs originally, one of the pair will normally abort at fertilization, which is another example of the marvellous backup systems which nature devises to assist in fulfilling the life drive. The surviving flowers are packed more or less tightly together, and these leaf/flower clusters often reach an impressive size, particularly near the tops of mature females.

Largely because of their greater leaf mass, but also because of their more vigorous water uptake, female plants will outweigh male plants 2:1 at maturity. They will generally have more leaves per cluster, and more clusters of leaves than a male. Because of these heavier vegetative characteristics, the female will have greater energy requirements than the male, and will exert a great draw upon soil nutrients.

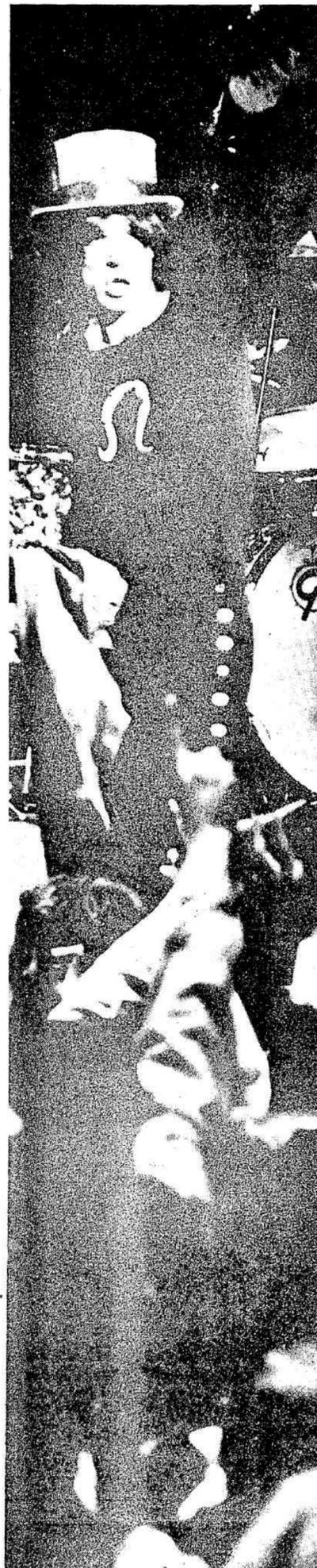
All the time the males are reaching maturity and preparing to release pollen, the females are coming into their fertile period and the flowers are undergoing developmental changes which will prepare them for sustaining the reproductive act. The pods are spreading apart slightly so that the pistle with its stylar branches can protrude. The leaf clusters show a marked drooping, so as not to interfere with the circulation of pollen-bearing breezes.

Following the act of pollination, one of each pair of female flowers will abort. The surviving member is then free to draw upon the sustaining fluids of the plant for energy, and the seed begins to develop.

If good seed is desired from the female, she should be left alone for at least two weeks after blossoming, or else the seed will be immature. Even if it manages to germinate, it will produce feeble plants. Leaving the female in the ground past flowering, however, tends to decrease the drug potency of the plant, as much of its energy turns to producing viable seed. The decision as to when to harvest, therefore, becomes a crucial one. For maximum potency, the female plant should be



Female Flowers — reproductive organs in association with leaf clusters.



harvested before the stalk begins to pale and lose its waxy texture. For maximum seed viability, it should be left until the leaves have dropped off and the seeds rattle in their pods.

TYPES OF OUTDOOR SOIL

Outdoor soils suited to growing good quality grass should be a rich loam, interlaced with fine sand and low in clay content. Soils having their origin in sedimentary rock are generally considered to be the best bet for stability and nutrition.

This does not mean that folks living in areas where the soil is sandy or poor in nutrients need to get upset because with proper thought and preparation, Cannabis will thrive in most soils. The truly limiting factor is the compaction of the soil, related to clay content, such soils will resist generation of the fine lateral root system by which Cannabis picks up nutrients, and are generally poor in available organic nutrients. Most disastrously, they promote pooling of water around the roots of the plants, something which Cannabis cannot tolerate.

The soil should ball together when squeezed in the hands, but crumble easily into fine particles.

The rich topsoil described above must be sufficiently loose in texture to permit root systems development at least two feet down. A good supply of humus (decayed organic matter) is a big help because it not only provides nutrients, but also helps retain and spread out moisture. Cannabis requires substantial amounts of water compared to other crops but, as just mentioned, will not tolerate standing water about its root systems. For outdoor soils the water table should be at least three and not over six feet below the surface.

If you are forced to plant your crop in poor soil due to a lack of alternatives, you can help your plants toward health and happiness by working an organic fertilizer into the soil at least a week before you plant.

Another alternative is to look for a field where a crop of clover, beans, or some other nitrogen-fixing plant is growing; and, if such an area is available, turn under a plot of such vegetation several months before planting your Cannabis.

THE OUTDOOR ENVIRONMENT

Certain areas are to be avoided unless there is absolutely no alternative. Soils which contain any concentration of salt should be bypassed. If Cannabis is planted in such areas it will grow (if at all) very short, high on cellulose, very poor on leaves, with low starch and sugar content, and give an extremely poor grade of resin.

Equally bad are areas with poor drainage, or areas which are likely to be swamped for even short periods. Care should be taken to locate an area which receives at least eight hours of sunlight a day, and which is not exposed to high humidity situations (like fog) in association with temperatures below 50°F.

The soil should be loose enough to support the penetration of growing roots, yet not so loose as to provide an unstable base for the plants in a strong wind. You will also want to check on the depth of the topsoil. If the weeds don't seem to be able to penetrate more than a few inches down, the soil is not going to support your plants very well.

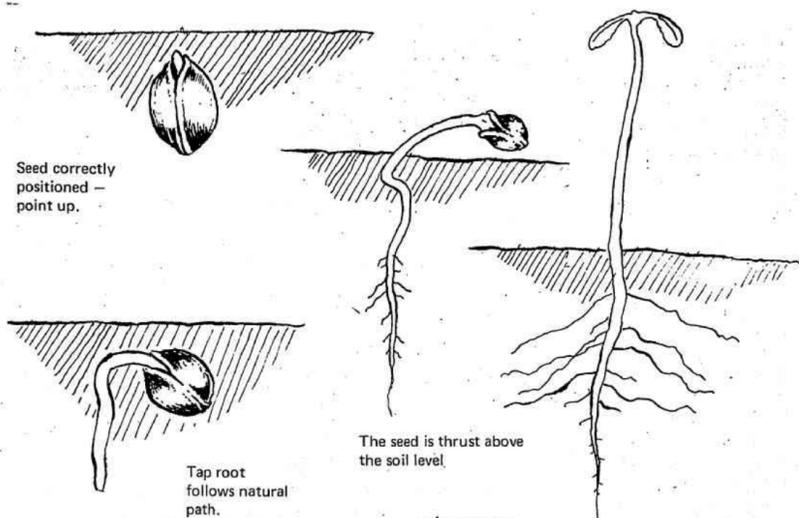
PLANTING OUTDOORS

Just about any method of sowing that results in the seed being covered by a half inch or more of decent soil will produce some plants. Of course, the more prepared the cultivator, and the more methodical, the better will be the yield of his labors.

Assuming a somewhat systematic approach is your bag, the first thing you'll want to do, after finding the appropriate location for your plot, is to determine whether



Male Flower — pods occur separately from clusters.



or not any sort of nutrition supplement is going to be needed. If you are using land which also supports other kinds of crops, you may be in luck. Hemp is best grown in rotation with non-exhaustive crops such as wheat or with crops which yield a high return to the soil such as beans or peas — one pound of dry beanstalks contains as much available nitrogen as five pounds of manure. Assuming that your land is not seriously depleted, the following approach works well in most cases.

In the early fall of the year, manure should be worked into the selected plot with a hoe, and beans or another leguminous crop should be planted. After two to two-and-a-half months, the beanstalks should be turned under; and the surface compacted somewhat. Just tramping around in heavy boots is adequate. The plot may then be left for winter. In the early spring the plot should be ready for planting Cannabis when the weather turns.

SOME CHEMICAL FERTILIZERS

The use of chemicals instead of organic fertilizers has several advantages under specific conditions. Chemical quantities can be regulated rather closely with established plant requirements. The problem with grass is that very little research has been done on its requirements, with the exception of a great little article by Sister Mary Etienne Tibeau in 1933. Sister Mary writes of her work with her plants with the systematic vision of a fascinated researcher. Her work concentrates particularly on the nutrients required to produce the largest and thickest leaves and the greatest amounts of resin. Sister Mary is every grower's spiritual mother superior.

Even if your plants aren't putting out sickness vibrations, you might want to consider supplementing their straight soil and organic diet.

THE GOOD SEED

External appearance will give you a good set of clues to the seed's state of health. Viable seed will be well fleshed out and not be all crinkled up. It will be bright gray, gray-green, or gray-brown and will appear glossy if rubbed between the palms of your hands. Good seed will be heavy enough to sink in a pan of pure water. Occasionally a good seed will not appear gray, but it will prove itself by weight, fleshy appearance, and its ability to sink right along with the boys to the bottom of the pan.

PREPARATION OF SEEDS

You should soak your seeds overnight in a starting bath of distilled water.

You can, if you wish, give the seeds a little boost by using additives in the soaking solution. Very little research has been done of the effects of using plant growth stimulants on Cannabis seeds in the starting solution. One standard additive which is available through nurseries contains ammoniacal nitrate, nitrogen, phosphoric acid and soluble potash. Use of such compounds is more or less at your own risk; be sure to look at the fertilizer information in the previous chapter first.

NEXT ISSUE

Well folks, in a weeks time all those seeds should be germinating nicely. So next issue we'll cover: Transplanting, Effects of light, picking and drying. Maybe also a few words on supergrass.

ADDITIVES

There are a couple of general points covering use of additives with particular significance for Cannabis, if you decide you want to experiment a little.

1. Most growth regulators and stimulants in the pre-germination and germination stages require that temperature and moisture levels be held constant usually between 65° and 75°F, and 30-50% relative humidity.
2. Most plants seem to benefit from application of growth stimulants and later stages in their growth cycle. Cannabis Sativa is no exception. Limiting stimulation to a carefully controlled environment and perhaps some nutrients seems to be the best policy at the pre-germination stage.
3. The seed should be placed in the earth with the pointed end up because as the primary tap root emerges from the pointed end, the natural tendency is to make a turn and grow downward. If it has to twist and turn in order to seek its proper direction, two negative effects will result. First, a great deal of energy stored in the seed which should be going for root extension will be expended in root positioning, resulting in a lowered energy level at this critical growth stage. Second, the plant has to exert a great deal of force, after the tap root is extended, in lifting its head, enclosed by the two halves of the seed pod, above the soil and in forcing the pod off its back so that it can spread out its two embryo leaves to begin the photosynthetic process.
4. Seed should be placed about 1/2" to 3/4" under the soil surface. As it develops, it should not have to expend large amounts of energy pushing through the soil because it will need the energy later on to stand erect and throw off the seed coat.

STAGES OF SEEDLING GROWTH

The seedling stem begins to stand erect during the fifth day, and the seed coat falls away or remains at the soil surface. The embryo leaves are slightly oval in shape and are not serrated. They should be yellow-green at this point, and have a moist, waxy appearance.

The stem of the seedling below the embryo leaves lengthens steadily from the fifth to about the tenth day, the first leaf node where the embryo leaves are attached should be 1" to 1 1/2" above the soil surface. During this period the first pair of foliage leaves will appear. The first pair will be simple leaves, slightly oval, and will show serrations. They last only a short time, and the second and third pairs should appear by the twelfth day.

The embryo leaves, which have functioned as photosynthetic and food storage organs for the first few weeks, yellow and fall away during the early part of the third week.

GERMINATING BEDS

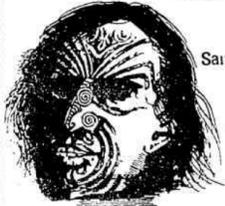
The most effective medium for germinating young Cannabis is fertile soil. The soil should be a mixture of rich humus and fine sand (sphagnum moss and aquarium sand will do nicely). The soil should not be acid; in fact, a pH reading of 7.5 to 8.0 would be just about right. A simple litmus test should indicate when the balance is adequate. The soil can be supplemented with a soluble nitrogen fertilizer in a solution strength of about 5%. An alternate method is to work animal manure into the germinating bed soil; a small amount is adequate. In either case, enrichment should take place 5-7 days before planting or use as a germinating bed.

Moisture content in germinating soil is a critical factor. The surface of the germinating soil should be almost dry, and the subsurface soil not so moist that it adheres to the finger.

Temperature plays an important role in assisting germination. While Cannabis is capable of sprouting and surviving at root temperatures as low as 46°F, an ideal range should start at 65°F and run upwards of 80°F.

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ANU STUDENTS AND THE COMING SOCIAL REVOLUTION

A radical approach to highlighting factors involved in social change. A selection of ANU students - Right Wingers baffle, Left Wingers propaganda or what might be called abdominal complaints.

3 pm Wednesday, Copland Lecture Theatre.

A.N.U. UNION

APPLICATION FOR COMMITTEE MEMBERSHIP

HOUSE COMMITTEE

Applications are called from among the general membership to fill three positions on the Union House Committee - applications to reach the Union Office by 5 pm on Friday, 17th March 1972.

E.C. de Toth
Secretary to the Union.

Please fill in the form below and return to the Union Office by 5 pm on Friday, 17th March.

I.....wish to apply for a position on the
(BLOCK LETTERS)

Union House Committee and declare myself willing to act on that Committee if elected.

Course..... Signed.....

Year..... Address.....

BAR COMMITTEE

Applications are called from among the general membership to fill one position on the Union Bar Committee - applications to reach the Union Office by 5 pm on Friday 17th March 1972.

E.C. de Toth
Secretary to the Union.

Please fill in the form below and return to the Union Office by 5 pm on Friday 17th March.

I.....wish to apply for a position on the
(BLOCK LETTERS)

Union Bar Committee and declare myself willing to act on that Committee if elected.

Course..... Signed.....

Year..... Address.....



IN THE COURTS

Cannabis v Regina

On the third day of the hearing of Regina v. Cannabis, Inspector "Knacker of the Yard" Knacker described a visit to the offices of "Fuzz," the underground magazine, in the course of which he and his men took into custody the entire staff, 5000 back numbers of the magazine, a filing cabinet and a copy of Roget's Thesaurus.

Mr Justice Dribble: Is that a dirty book?

Knacker: It is full of "words" your honour, many of them of four-letters such as you would not be likely to use in everyday polite conversation.

Mr George Melly (a critic): ----off, you-----s.

Knacker: I must ask you to come along with me.

Dribble: Are you arresting this man?

Mr Ossie Cannabis (Defendant): This is a political trial as the result of a personal vendetta by Inspector Knacker ...

Knacker: Belt up, sonny Jim, if you know what's good for you.

Dribble: Would someone be good enough to tell me ...

Mr Anthony Palmer (a writer): ----up, you old-----.

Dribble: Will someone please fill in those blanks. I am a little hard of hearing?

Knacker: They are obscene words, your honour, of the type that should not be heard in a court of law, and as for you long-haired ----'s ...

Dribble: ----off, you Fascist -----.

Knacker: You are under arrest, my Lord, charged with insulting a police officer.

Cannabis: I say, you fellows, remember where you are.

Mr Justice Dribble was then assisted from the Court, kicking and screaming, and the Home Secretary announced that the party would be continued in camera, as "it would be rather embarrassing if some of this stuff got out."

A repeat of the trial will be held at the Union next Tuesday. (Tickets \$2, \$4. All others sold).

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See you there.

culture for a dollar

We are the ANU Poetry Society. We
have produced a book. The book
holds nine ANU campus poets. It
also holds illustrations by Arthur Boyd,
Casey Van Sebille, Bernard Hardy.
The book aims to represent the Poets
of ANU and not simply a selection of
Poems of ANU. That is the only
Editorial policy. The book is
paperback size, a perfectly bound
paperback, 96 pages long, all poetry,
costing \$1, worth every cent.

It will be readily available in Orientat-
ion Week and throughout the year. You
can get it either from the poets them-
selves or the Union Co-op
Bookshop.

The book will be launched 8 pm
Tuesday March 7. Many prominent
people will be there. Free grog available.
You and you and you are welcome.

Readings of new poems will occur. It
is hoped some readings will be gone
by prominent Australian poets, of their
work.

The entire adventure of an anthology
of campus poets will be made or lost
by the extent of your patronage. If
you buy the book, all its profits will
serve to provide the basis for similar
ventures next year. If you don't buy
it, the ANU Poetry Society will have a
large debt. — As if such considerations
should sway you. You will like it —
it is a quality production, thus irresistible.

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Turn unwanted text books into real
live cash. The SRC Second-Hand Book-
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Course: A course will be clearly marked
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but your honour! (it's illegal)

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3 MAY 1972

If you were a milkman involved in providing essentials for life would you deliver contraceptives? Something has to be done to overcome uncontrolled population growth.

If milk was not advertised or freely available - would you drink it? There is a lot to suggest people don't use contraceptives when they should. Advertising contraceptives is illegal in all states except South Australia.

Disgusted at the sight of french letters on the doorstep? Sorry, (that's where children are usually abandoned).



Contraceptives can be bought from most pharmacists or the Family Planning Association. The pill, diaphragm and intra-uterine devices (IUD) require medical consultation. However, french letters, the most popular method used by men, and foaming contraceptive creams and chemicals, which are inserted into the vagina, can be purchased without medical advise. Why don't you buy some in case they're needed?